THE WESTERN LUMINARY.

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From the N. Y. Rel. Chron.

AMERICAN COLONIZATION SOCIETY.

We are indebted to the politeness of Mr. Gurley, Agent of this Institution, for the copy of a long letter received within a few days, from a distinguished gentleman of Virginia, late a Senator of that State, and himself an extensive proprietor of slaves. It is an able exposition of the views of the Society, but we have room only for the following abstract. After speaking of the Society, as "an humble instrument of awakening the public mind to the subject," the writer roceeds·—

"Our design was, by providing an asylum on the coast of Africa, and furnishing the necessary facilities for removal to the people of colour, to induce the voluntary emigration of that portion of them already free, and to throw open to individuals and the states, a wider door for voluntary and legal emancipation. The operation we are aware, must be, (and for the interests of our country, ought to be,) gradual. But we entertain a hope, founded on our knowledge of the interests as well as the feelings of the South, that this operation, properly conducted, would, *in the end*, remove from our country, every vestige of domestic slavery, without a single violation of individual wishes or individual rights.

The *whole* work we propose to leave to the authorities of our country: and we hope by a combined and harmonious operation of the state and federal governments, to concentrate for its accomplishment all the powers and resources of the nation. But we seek only an operation so gradual, that while it prevents the increase of the population in question, it shall *imperceptibly* draw off the capital, the fund from which that increase grows.

The annual increase of the coloured population of the country does not exceed 40.000; so that the annual removal of 50,000 would, in the course of a very few years, leave not a vestige of the population in question. Indeed the annual removal of a much smaller number would answer every purpose; for as the emigrants would in the nature of things, consist of the younger and healthier and more productive classes, it is obvious that the rate of increase of those remaining behind would be very much diminished.

But let us suppose for the sake of argument, that it is necessary to remove 50.000 every year, will it be contended that such an effort would be too great for a government like ours? I recollect being somewhat startled last summer, by hearing a most estimable and intelligent gentleman from New York, say, that the whole tonnage of the U. States would not be sufficient for the removal of the annual increase of our coloured population. A little investigation however soon satisfied me, that instead of employing the whole tonnage of the country, one twelfth of it would be more than sufficient—that one half, in fact, of that which belonged to New York alone, would furnish transportation to 50,000 emigrants.

Nor is there any ground for alarm on the score of expense. Even in the mode in which the colonization society is compelled to conduct its movements, the cost of transporting 50.000 individuals, could only be $1,000,000; and there can be no doubt, that under the auspices of the government, and in a regular commercial interchange with Africa, a system might be devised, in which this item of expenditure might be reduced to almost nothing.

But suppose the expense to be $1, 000,000, or (if you please) $2,000, 000, would it either exceed the means of the government, or be disproportioned to the object to be accomplished? The government will, in the course of a few years, have at its disposal, an annual surplus of $15, 000,000. A fair proportion of this will be applied, I trust, to the internal improvement of the country. And education, too, will very probably, (and certainly very properly,) command *its* share. But after providing most amply for those two important interests, would not enough, and more than enough, be left to cover every expenditure that the most zealous advocate for colonizing the people of colour, would ask at the hands of the general government? And can any object be presented more national in its character, or more intimately concerned with "the common defence and general welfare of our country," than the removal of the population in question?

I will not touch on those high considerations of morality, religion, humanity, and justice, by which the measure is recommended. I will say nothing of the claims of Africa, nor of the debt that is due to those who are to be more immediately affected by the contemplated change. I am willing to view the subject wholly in a political point of view, and independently of the high and enviable character it affords us an opportunity of acquiring among the nations of the earth. I see enough in its effects on our internal prosperity, our morals, our politics, our individual worth, and our national strength, to justify every expenditure that can possibly be required.

Contracted indeed must be the views of that statesman, who does not see in our coloured population, abundant matter of reproach as well as danger to our political institutions. Wilfully blind must he be, who does not draw from the northern and southern sections of our union, an inference unfavorable to the value of slave labour. And that man would be an anamoly in creation who would venture to deny, that in war, the population in question must be a source of weakness. Is not its removal then a subject of deep interest, and of general concern? Or can any expenditure for its accomplishment, within the compass of our means, be considered disproportioned to its importance?

The Colonization Society has distinctly designated the extent to which it seeks the interposition of the government of the country. It asks only the provisions of a place and government for the reception and protection of such persons of colour as are already free, *and such others as the humanity of individuals and the laws of the different states may hereafter liberate*—the necessary encouragement to, and the necessary facilities for, emigration—and as occasion may require it, *pecuniary aids to the States, for affecting in such modes as they may choose, the extinction of slavery within their respective limits.*

With very sincere regard, your friend, W. H. FITZHUGH.

A NEW PLAN FOR DIFFUSING KNOWLEDGE.—Among the many plans for the diffusion of useful knowledge in which the present age is so fertile, we do not remember any which promises to do so much good at a little expense, as the one recently proposed by the Hon Stephen Van Rensselaer, of Albany. Mr. V. proposes to send out young men, properly trained in the School which he has recently established at Troy, to deliver popular experimental lectures on Chemistry, and on the most useful branches of Natural Philosophy, in the principal villages and school districts throughout the State. In all places where the lectures are delivered, it is designed that from four to ten young gentlemen, selected by the inhabitants, shall be present and assist in preparing the experiments, and shall themselves repeat them in public till they are sufficiently qualified in their turn to instruct others. It is estimated that apparatus and specimens sufficient for a very profitable course on Chemistry, Natural Philosophy, and Natural History, with their application to agriculture, domestic economy, the arts and manufactures, may be obtained for one hundred or one hundred and fifty dollars; and thus, for this trifling sum, the inhabitants of any village in the State, with the aid in the way of instruction which is proffered by Mr. Van Rensselaer, may derive the benefits of those departments of scientific knowledge which are most intimately connected with the common concerns of life.

Hitherto, by a strange oversight, instruction in the natural sciences, has been almost confined to those of our young men who are intended for the learned professions, or in other words, to those who have the least occasio for this species of knowledge; for of what value, comparatively, to the lawyer and the divine, are the principles of chemistry and mechanics? But we are happy to perceive, in the mode proposed by Mr. Van Rensselaer, and in other modes, the common sense of the age is rectifying this error, and that we may expect soon to see, among our citizens, those improvements in the arts which always arise where theory and practice go hand in hand. The city of Glasgow has derived invaluable advantages from the popular lectures on natural philosophy and chemistry, which have been numerously attended by her mechanics and manufacturers in the Institution of Mr Anderson, and we see not why the state of New-York may not derive the same benefits from the plan proposed by Mr. Van Rensselaer.

N. Y. Observer.

AN ORATION.

Delivered by GABRIEL P. DISSOSWAY, *Esq. of Petersburgh, Virginia, before the Sabbath School of that city, in commemoration of the late Jubilee of American Independence.*

The first reflection which rushes through the mind, on this auspicious occasion, is, that we are debtors to boundless grace for another year of distinguished favours in our political existence.

That sun, which rose in such splendour this morning, has just finished his fiftieth annual round, over the plains of our happy country; nor does he, in his wide circuit, visit any region where our success and happiness are not known. Millions of hearts which palpitated with the rapturous glow of patriotism at that eventful day when our national existence commenced, have already been translated to the abodes of more than mortal freedom, but their children have arisen to receive from them the great and glorious recompense of their achievements. It is our peculiar privilege to commemorate this Jubilee, with the Youth of our land, the future hope of our country!

We might on this auspicious day recur to the origin of our nation, and those events, which have rendered us the astonishment and admiration of the whole world. We might point you to the Christian Pilgrims who first trod our shores—and to their perils. We might speak of England's oppression—of the arduous struggle for liberty, and the fields of battle, where our revolutionary heroes fell!—of their immortal Chief the great and good Washington—of the honourable scars of the living—of the complete triumph over our enemies—and its sublime effects. These have all been deeply impressed upon our minds in previous celebrations, and while listening to their recital, we have remembered them as a patrimony from our brave forefathers. I now come forward to join the general acclamation, to sympathize with the general feeling. I come, not to notice the early struggles of this cause—but to hail its risen glory—to swell the shout of triumph!

Do we wish to show our love to our country? Let us manifest it, by our activity in the cause of benevolence, by acts of piety, by an exemplary discharge of the duties of private life, being fully persuaded that the final issue of all earthly things will declare that man to have been the best Patriot who was the best Christian. He who diffuses the most happiness among his fellow citizens, and alleviates most of their distresses, is, we are bold to proclaim, the best friend to his country, and to the world! While then so many are endeavouring to be wafted along on the breath of popular applause—our's be the more noble passion, which Heaven gives, which reason approves, which conscience justifies!—the desire of being and doing good! These are the characters not to be shaken by the violence of party, they "are the chief corner stones" in our illustrious fabric; and should it ever fall, which Heaven forbid, their names will be found written on its ruins!—Their manly virtues shall live, and like the firm rock, which amidst the ocean rears its majestic head above the waves and storms, their memory will remain precious and unshaken!

Such too were the sentiments of our pious ancestors, when, forced from the abodes of their youth, they forsook their native land, and came to this Western Wilderness. The most valuable treasure they brought with them, was the Bible. To this volume we are indebted for the reformation in Europe, under Martin Luther, for the subsequent revival of letters,—and the world, for its freedom from religious tyranny!

The sages of the Revolution, in their great Declaration of Independence, appeal most solemnly to God for the rectitude of their intentions. They called upon Him in their distress, and He gave them victory. But the honour of this glorious event, which has astonished the world and immortalized the heroes of the contest, is too often, in the remembrances of this day, given exclusively to man. The Most High who rules over the destinies of nations seems to be entirely forgotten.

Should these be thy returns, O my country! for the liberal blessings of Heaven?

As an American, I love my country, and feel an ardent desire that our high privileges, purchased by the blood and by the prayers of our fathers, may be handed down unimpaired to succeeding generations. Do we wish to continue them in all their glory? Then experience has shown, that education, and a sound state of morals, are the most efficient means, to set up an endearing rampart around our government. Examine the world. Where are life and property secure?—Where do the Arts and Sciences flourish?—Where dwells the happiness of society?—Where does commerce prosper?—Where is woman not a prisoner nor a slave?—Where does Liberty dwell? No where except within the pale of Christendom. Beyond that light, commences the gloomy regions of ignorance, of superstition, and of barbarism.

Look at polished Athens, with all her monuments of taste and eloquence!—Look at Imperial, Pagan Rome, in all her grandeur and her glory! Yet notwithstanding all their boasted greatness, their citizens had less personal security than is now enjoyed under the most absolute government, in the bounds of Christianity. We might further add, barbarous and absurd as was the religion of both these Republics—they no longer existed than they maintained that religion.

The continuance of our Republican Government depends upon the morality and virtue of her citizens. Nothing on the contrary will make it so insecure as ignorance among them. It is this dreadful evil which will yield them an easy prey to the designing politicians, the deluded and dangerous victims in times of public commotion. Such were the leading characters in those awful insurrections and massacres in France, who, destitute of every moral culture, sported with the mangled bodies and limbs of their fellow citizens. Look at every country, and you see the most ignorant and uneducated always compose that class, who are the most disposed to outrage and violence. Even in these United States, we say it with pain, that the largest portion of subjects for punishment in our criminal courts, is found to consist of youth, whose early instruction has been neglected—who have been trained up in immorality.

The principal design of Sunday Schools is to remedy such debasing and growing evils. Their object embraces the children of the indigent as well as of the wealthy; so that all may read and be taught those great truths upon which depends the well being of community, and their own future welfare. No political economist can declare the virtue and improvement which this vast engine is producing by its influence. Is the correct education of the young, the never failing spring of national felicity? Then more than one hundred thousand children, in the United States, obtain in these schools, the best of all knowledge—their duty to God and man.—We will here mention a fact that should be generally known, to awaken the interest of every lover of his country.—It is this—among the thousands of youth instructed in Sunday Schools of Great Britain and America, scarcely an instance has occurred, of the conviction of a felon. This single fact speaks volumes in strong testimony of a system, so eminently calculated to diffuse those habits and principles, which support the pillar of our nation's fame, the bulwark of our free institutions. Of such importance are they considered in our sister State of North Carolina, that the Grand Jury of Wake County, have recently presented the plan to the support and encouragement of her citizens. And we earnestly hope their patriotic conduct will be followed by every similar body throughout the Union!

To embue the mind with truth is to possess it with correct views; and to impress these upon the heart, is to form the proper soil for the production of every virtue. And I have no hesitation in attributing the preservation of our civil privileges in a great measure, to the influence of religious instruction.—In this light Sunday School Teachers are the best friends of their country:—their labours are eminently patriotic—How noble! How disinterested is their conduct! Here, while you contemplate, you cannot but love, reverence and admire the labours of the Philanthropist, whithersoever he goes!!

It was but as yesterday, that we seemed to be no people. Fifty years ago, clouds and commotion, filled our political horizon. We appear at once to have emerged into a different atmosphere—"the winter is past," and now what cheering prospects are before us! Scarce has the shrill clarion of battle ceased to sound, and the soldier to lay down his helmet, than the voice of peace is heard through the land. The past short period which has brought us to our present condition, is only a prelude to the future splendid scene before us. It is widening and extending, it surpassess the widest range of thought. Blessed with a healthy climate, a fertile soil, an extensive country, a moral people, a free government, our situation is without parallel on the earth. Let our population increase as rapidly as it has heretofore; allow that it will continue to double once in 22 years and a half, as it did previous to the last census, and before the close of the present century, we shall amount to more than *Eighty Millions*. And we shall with this increase, soon become one quarter of the whole earth.

Our lofty forests will lie prostrate before the rapid march of civilized man. Where all was gloom, and the stillness of nature prevailed, there now, the echo of human speech bursts from every grove. The seasons passing on their solemn course, will witness this vast continent one day covered with populous and splendid cities.

Our Navy and our Flag shall triumphantly rise upon the bosom of our most distant waters. The clouds shall be dispersed from the wilderness—there shall the Sabbath bring round its mind and sweet return, and the Sanctuary unfold its inviting doors. Amidst the hills and valleys

many Sunday Schools raise their humble roofs, filled with blooming and happy children.—Where once was heard the war song of the cruel savage, there now resounds the carol of the peaceful ploughboy, as he traces the silent furrow. Agriculture and Manufactures are increasing and multiplying the sources of affluence and ease. Our commerce spreading her white wings abroad, with propitious gales, visits every ocean. Public Roads and Canals will extend themselves to the most distant parts of the Union. The majestic waters of the Mississippi, the Ohio, the Missouri, the Columbia, covered with vessels propelled by the giant force of steam, will bring the choicest productions of foreign countries into the very centre of America.

Thus as succeeding ages roll on, guided by Heaven, our empire will increase—our Freedom shall survive—Yes! our children, and our children's children to the latest posterity, shall maintain unspotted their birthright, and perpetuate the morality, the happiness, the power, and peace of this mighty Commonwealth!

CHRISTIAN SPY.

"My breturen, these things ought not so to be."—JAMES.

The faithful performance of my unwelcome duties, as a *spy*, often leads me to complain of those, whom I love and respect, and would gladly approve. But while I sustain this relation to the Christian public, and am called to fill so ungrateful an office, I shall offer no apology. On the contrary, mingling as I do with all classes and denominations, I shall freely and publicly impart my views of their errors in sentiment and practice.

I have not been a little surprised to see with what readiness and apparent zeal many Christians have entered the current of popular feeling, since the death of our distinguished statesmen,—Mr. Adams, and the enlightened philosopher, Mr. Jefferson. These men are worthy of our grateful remembrance. They, with others, devised the plan of our nation's freedom. They were an honour to our country, and a blessing to the world. They lived respected, and died lamented. Their deeds, with those of their honoured compatriots, gave our nation birth, and their death rendered its birth day sacred. Their names are written in the hearts of Americans, and their fame shall live, while the earth bears a freeman.

But they were men. They were of no higher origin than the dust of the earth. They wore the earth born stamp of frail humanity. They were not exempt from the errors of our fallen natures, or the woes of suffering man. They were not the heirs of sinless obedience,—free from the stains of guilt. *They were men.* They *lived* and *died* like men.

Regardless of this fact, however, many of their eulogists have almost deified them. The frailties of human nature, have constituted no part of their picture, as drawn after the perverted imaginations of their panegyrists. Imagery has been exhausted to portray the purity of their hearts, as warmed and animated by the consecrated flame of true patriotism. Divinity has so far been ascribed to their understandings, as to enable them to look into futurity with prophetic vision. Perfectly upright intentions have been held up to the world, as the moving spring by which they were actuated. Arguments in every form have been urged, to prove that the happiness of their country, the good of man, was the great end at which they aimed in all their actions. The special interposition of a wise providence, has been supposed to have been signally manifested in their deaths, as a token of lasting prosperity to America. Glory, honour, and immortality have been unhesitatingly awarded to their disembodied and departed spirits. Now, it is not our intention to derogate from the reputation of these distinguished men, or disturb the ashes of the dead. But we have not yet seen the men, who were exempted from the frailties and moral corruption of our fallen nature. And we must go beyond the professions of the departed patriots, and beyond the opinions of their particular friends, if we ascribe to either of them a character decidedly and actively religious, as a professed and practical follower of Christ Jesus the Lord.

In this work of praise, Christians have engaged with a zeal, that would have done honour to a better cause. They have freely and cordially united with the world, in bestowing, on fellow mortals, honors due only to another. Yes, Christians, the followers of Jesus, have manifested a zeal in honor of men, which they have seldom or never shown in honor of their Lord and Saviour! They have spent their money, and sacrificed their time to decorate the temples of the Most High in memory of sleeping mortals; but will scarcely visit this consecrated place in memory of their risen and ascended Redeemer. They have set for hours, motionless, in death-like silence, listening to the high wrought eulogium on sinful men; but will soon tire and manifest impatience, when called to listen to a description of the revealed character of Christ.

This, indeed, may have arisen in part from the indifferent manner in which the character of the Lord of glory is often exhibited, when compared with the earnestness, and, in one instance, unparalleled eloquence of the eulogists of Adams and Jefferson. But, because the ambassadors of Christ do not portray the glories of his unrivalled character in such glowing colours, as did *the orator* of Boston the worthy characters of our respected fathers and illustrious statesmen—Christians are not therefore to neglect the Author of eternal salvation, to honor their human benefactors. They are not to join the world in their unqualified praise of the dead. But, while they express their admiration of the undaunted boldness, fixed resolution and unyielding perseverence which, under the blessing of God, laid the foundation of our national independence; and gratefully acknowledge their obligations to the fathers of our country; they are to remember there is one greater than they. Departed patriots, aided by omnipotence, have saved our country; Christ, by his own blood poured out upon the cross, is the Saviour of the world. *They* deserve and will command the respect of all Americans; *He* claims the hearts of all men, their service, their confidence, and their eternal praise.

Christians, I would not lessen your respect for the illustrious dead, but I would increase your love for a compassionate Saviour. I would see you manifest equal zeal in a cause unspeakably *more glorious*. The world, doubtless, will call you enthusiasts; but while they honor men, you only honor the Saviour of men. And he is worthy—for "he hath redeemed us to God by his blood."

Bost. Rec. & Tel.

REVIVALS.

We occasionally hear complaints against the promoters of revivals, as if they were habitually rash and imprudent. That the enemies of the cause should bring this accusation against every one who presumes to press their consciences, is naturally to be expected; but that any of the friends of religion, especially that ministers should be making this complaint in the midst of powerful revivals of religion, argues, in our view, a degree of coldness which is awfully dangerous and reprehensible. Men we know are but human beings full of imperfection; but when animated by a strong sense of the worth of souls, they must be in earnest; they *must act like* those who feel, rather than those who are *cool speculators* and *nice speculators* about probable results. When they realize that their fellow beings are hurrying to destruction, and rushing even to the *very verge* of the precipice, they *must be in earnest.*—Wo to them if they are not. And who shall say that in such circumstances a *degree of violence* is never necessary? Or that this violence should not be increased in proportion to the greatness, power, and extension of a revival? Momentous consequences are then depending. Multitudes, in spite of all that *can* be done, will then seal their own eternal destruction. And is it rash at such times to remonstrate powerfully with them? Shall the scoffer be *gently* reproved? Shall the stupid be roused by soft persuasion? Shall the careless be made to tremble without the strong cry of danger? Shall the deaf be made to hear the softest whisper? Shall the blind, who are bent on self-direction, be kept by the gentlest means, from plunging down the precipice which lies but a step before them? Such a policy as this is awfully criminal and hazardous; and we hesitate not to say, that those who would pursue it, are never properly awake to the worth of perishing souls.

Whitefield was once called a rash and imprudent man; and it is still on record, that one of the churches of New-England voted, on this account, to exclude him from their pulpit. But what was the consequence? Other churches were refreshed, while the members of that church remained in perpetual barrenness. They saw, or might have seen, that his labors were specially blessed of God; and might have inferred, that with all his rashness and imperfections, (for doubtless he had many imperfections,) he was a chosen instrument trained up for the very work which God was accomplishing by him; but they deliberately persisted in setting him aside; and the mark of God's displeasure seems to have been evidently affixed to the transaction. No revival thenceforward took place among them till all had died who participated in the vote; and yet when the last of these had been laid in the dust, a powerful work commenced, and the desolation was then, and not till then, at an end. *West. Rec.*

Whatever fortune may rob us of, it cannot take away what is most valuable, the peace of a good conscience, and the cheering prospect of a happy conclusion to all the trials of life, in a better world.

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, SEPT. 13, 1826.

We are requested to give notice that the stated semiannual meeting of the West Lexington Presbytery will be held in the M'Chord Church in Lexington on Tuesday next.

The annual meeting of the Synod of Kentucky will be held in Danville, commencing on Wednesday the 11th of October.

Encouraging Prospects in Lexington.—Although we have not what is usually termed a *revival of religion*, yet we rejoice to have it in our power to state, that there has been, for the last four months, a gradual increase of seriousness and attention to the means of grace in the Presbyterian churches in this place. At a Sacramental occasion in the first Church in the month of May, nine persons were admitted to communion—at another in the M'Chord Church in August, thirteen—and at another in the first Church on Sabbath last, fourteen—making in all, in the two churches, thirty-six in less than four months.

The scene on last Sabbath, was the most solemn and interesting one that we have ever witnessed in this place.—Although the morning services were necessarily continued upwards of four hours without any intermission, and the house was filled with people, scarcely any were seen to retire until toe whole was concluded; and the serious countenances and weeping eyes of very many of them, gave decisive evidence that they were not unconcerned spectators.

Sabbath Schools in Lexington.—Among the encouraging prospects of our town, our Sabbath Schools hold a very distinguished place. About 500 children are assembled every Sabbath in the different Sabbath Schools in this town. The number who regularly attend the school in the first Presbyterian Church is about 180; and we are informed that the average attendance in the M'Chord Church, the Baptist Church, and the Methodist Church, is about 100 in each school.

Nine teachers engaged in the school in the first Presbyterian Church have embraced religion within the last four months: So true is the scripture declaration, that "they who water others, shall be watered themselves." We state this fact for the encouragement of Sabbath School teachers in other places.—"Be not weary in well doing for in due season you shall reap if you faint not."

On the subject of the great importance of Sabbath Schools to the community at large we solicit the attention of our readers to the 4th July oration, on the 2d page of this day's paper.

CENTRE COLLEGE.

The friends of Centre College are respectfully reminded, that it is very important that the second instalment of 5 000 dollars should be paid by the Synod of Kentucky, at their October session. It is therefore hoped, they will exert themselves in behalf of the Institution previous to that time. Those gentlemen who hold subscription papers, will please attend to the collection of the instalments which are now due. As the Synod will meet in Danville on the 11th October, an opportunity will be afforded to remit to that place, by the members of Synod, any monies which may be collected.

SAMUEL K. SNEED,
Agent for Centre College.

The Trustees appointed by the Synod of Kentucky, and empowered to take all necessary steps in establishing a Seminary in this state, are required to meet at the College in Danville on Tuesday the tenth day of October next, at the hour of eleven o'clock, A. M. There to transact such business as may be brought before them.

B. MILLS, *Chairman.*
Paris, September 7th, 1826.

FOR THE WESTERN LUMINARY.

DIED,

In Jessamine County, on the 23d Aug. Mrs. ELIZABETH CROCKET, consort of Col. Joseph Crocket, in the 73d year of her age.

At the request of her bereaved and deeply afflicted husband, I am induced to say something of her character. At an early period of her life, she joined the Presbyterian church, by a public profession of her faith in the Lord Jesus; and continued a regular member of that church, as long as she lived. From the time I first saw her during her last illness, which was five days before she died, she appeared to be sensible of her approaching dissolution, but death seemed to have no terrors in it. She, with perfect composure, told her daughter where she would find her burying clothes, and what division she wished them to make of her effects between her grand daughters. At one time, she was roused by the sobs of her husband and children, and looking at them, she said, "why do you weep! dont you know we must all die!" and sunk away again. From the violence of the fever, and the lethargy which prevailed, she was seldom able to converse much; but at all times understood what was said to her, and answered correctly. When I first saw her, she expressed great concern that she had lived so unworthy the name she bore; earnestly prayed that God would in mercy forgive, and blot out her sins, for Jesus' sake. This was her only plea and her only hope. Her sister said to her "you have long known the grace and mercy of your covenant God;" she opened her eyes and said, "oh yes—but I had forgotten." After a while she said to her again, "my dear sister, you have often committed your self into his gracious hands; and you know, and I trust can say with your whole heart,

"Firm as his throne his promise stands.
And he can well secure
What I've committed to his hands,
Till the decisive hour.

Then will he own my worthless name,
Before his Father's face;
And in the new Jerusalem
Appoint my soul a place."

On Sabbath evening she inquired something of her daughter, about the meeting, and said, "Oh! I had hoped, at the next communion, to have sat down at the Lord's table with my dear Eliza at my side; and now, how much I could say to you, if I could only talk." She frequently asked us to sing or read; once she said to her sister, when standding at her head, "my dear sister, do talk to me; I can hear you, but I cant talk." The two last days, it was with difficulty that we understood distinctly what she said; but she seemed always awake and alive to the sound of Jesus' name. The last day, she appeared to notice but little of what passed, and said nothing herself, but "my Lord and my God;" and this she frequently uttered distinctly. About noon of this day, we selected some hymns to sing, and with a view to her hearing, and better understanding the words, the hymn was read and the lines given out; but what was our joy and surprise, when she, from the first sound, joined in the singing, and continued through five verses, (the fourth being designedly omitted) to sing the words, and tune as correctly and distinctly as any one around her bed. The hymn was the 37th of the second book of Watts selection. After a short time, we went on to sing the 93d of the same book; she again joined and sung three verses, when she was persuaded by the Doctor and friends, not to sing any more, least it might exhaust her. Shortly her quivering lips had ceased singing the wonders of redeeming love, she appeared to sink gently into a sweet sleep, her countenance serene, her breathing easy, in which state she continued until she breathed her last. We may truly say with Newton,

"Fainter her breath, and fainter grew,
Until she breath'd her last;
The soul was gone before we knew
The stroke of death was past.

Soft was the moment, and serene,
That all her sufferings clos'd;
No agony or struggle seen,
No feature discomposed."

As to her benevolence and charity, I might just say, she may have been equalled, but I think not excelled; but for the benefit of such poor creatures as I am, it may be well to be particular. When her circumstances were far different from what they have been latterly, she was in the habit of furnishing the poor with work, and for their encouragement, paid them liberally. When she was, by their change of circumstances, denied this privilege, she set them an example of uncommon industry; for she was not ashamed to labour with her own hands at any thing she saw needful; but she was always ready to lay aside her own interest or ease, to attend to the distresses of the poor—and every thing about her was an invitation to them to make known their wants, and an assurence that they should not be disappointed. About three days before her death, she seemed to recollect a poor woman she had been attending to, and said to her grand-daughter, "my dear Josephyne, I hope you have not neglected that poor woman; there must be abundance from our table to supply her wants; do not forget her." The accents of kindness were ever on her lips; her heart and her house were always open; not only to her friends, but never was a beggar repulsed or turned empty away from her door. And so far from murmuring at their change of circumstances, she would say to her dear husband, as he told me himself, "My dear Col. Crocket, why need you complain, it is not through your misconduct, and we need not fear, for we shall have plenty as long as we live, and what more should we desire." This has been verified. May we profit by her example. "Blessed is he that considereth the poor." Psalm 41, 1. And I trust I may write, "Blessed are the dead, which die in the Lord." &c. Rev. 14, 13.

A FRIEND OF THE DECEASED.

For the Western Luminary.

ON PRAYER.

PRAYER is the only key which unlocks Heaven; and consequently, none but those who possess this key, and use it without ceasing, can obtain admission. Some may flatter themselves that they can enter when it is unlocked by others; but in this they will be deceived, for every one who expects to enter, must have a key of his own, and employ it for himself. Some may flatter themselves that they possess this key, and at the same time think that it is unnecessary to use it without ceasing: In this also they are deceiving themselves; for they are either destitute of it, or if they have it, they will render it unfit for use by suffering it to lie idle.—This key, has many peculiarities. It will unlock but one door; it can only be used by one person, that is, all who expect to enter must have one of the same kind; it must be in constant use, or it will become useless. Those who have this key must avoid as much as possible associating with those who have it not, lest they neglect to use it or lose it. Although this key cannot unlock for any but its possessor, still it may be employed in as-

sisting others to obtain one of the same kind; and those who possess it, should not fail to make use of it for this purpose; for this is one of its most valuable qualities. Without this key, all would be miserable.—Let those, therefore, who have it, make use of it, for the purposes for which it was intended; and let those who have it not, seek for it while it may be found. All who have this genuine key, are sure to use it. But there may be false keys; these are but seldom employed, and empolyed to no purpose.—By this test you may know whether you have it or not. APOLLO.

THE BIBLE IN CEYLON.

The natives of Ceylon were under the dominion of Europeans for two hundred and fifty years before their conquerors gave them any part of the word of God, and it was not till this Society arose, that they had versions of the Scriptures. I beg to relate one very striking circumstance respecting the first labours of this Society in Ceylon. Three hundred copies of St. Matthew were circulated, and one of them fell into the hands of the second person in the Island: he was one who had ridden on the white elephant, and had been raised to the highest honour in the Budhist Priesthood. It is usual for them to have a great feast three times a year, in which they read in the Budhist writings of the five hundred and fifty transmigrations; one of those is read by the chief person, as an introduction to the business of the day. He having obtained the Gospel of St. Matthew, had read it, and was struck with it; and on this occasion he read the Gospel before the meeting. This gentleman is a person I am well acquainted with, and I esteem him one of the best natives of the island. He has now become a Clergyman of the Established Church.—*Rev. Mr. Fox.*

As I was travelling in a jungle in the dead of the night, which is the usual time for travelling, I heard a voice reading. I drew near to the cottage, and found that the party were reading the word of God. I put aside the leaves of which the cottage was composed, and saw the whole groupe, consisting of three or four generations, sitting on the ground, while a youth was reading the 14th of St. John. I waited in silence, to see the result; and, at the conclusion the boy began to invoke the Divine Blessing on what he had read; and one of the petitions was very remarkable; he prayed that God would make larger the ears of his grandmother. I suppose, from this circumstance, that his poor relative was so deaf that she could not hear those truths which he admired himself. These instances were formerly rare, but they are now spreading over the whole land; and though I am no prophet, yet I will venture to predict, that nothing like half a century will pass ere it be said there are no Heathen temples and no idols remaining in Ceylon. *Ib.*

Idolatry and superstition of the Chinese.—In the London Missionary Chronicle for July, which has just reached us, we find several extracts of a letter from Messrs. Tyerman and Bennett, on the state of the English Mission at Batavia, Island of Java. These gentlemen visited this station in July, 1825, and the date of their communication, which possesses very considerable interest, is in September following. In speaking of the practicability of getting the Chinese inhabitants of Batavia to attend Christian worship, or to persuade them that any thing can be better than to follow the customs of their forefathers; it is remarked:—"they are a most industrious, ingenious, and sagacious people, but are the among the grossest idolaters, if not the most so, of any people. We find them every where worshipping their ancestors, images, and painted representations of their gods, burning gilt paper to the souls of their departed relatives, *to serve as money for them in the other world!*

"At Buitenzorg, we actually found a French *engraving of a bust of Buonaparte in a gilt frame, placed, as an object of worship, over an altar-table in a Chinaman's house, having wax and incense tapers burning before it!* To try to what value was put on this picture, we endeavoured to purchase it; but the man said it could not be parted with, because they worshipped it; but he could not, and would not, tell us why they worshipped the picture. On returning rather suddenly into the room, we found the old man lifting up his hands in worship to the picture of the late ex-Emperor.

"In a Chinese temple, we observed an apartment appropriated to the worship of a long range of Javanese idols of metal and stone, found by Chinese in various parts of Java.—The sculpture of many of these idols was excellent, but they were very ugly. They were placed on an elevated altar, having an immense table placed before them, with many incense tapers. The Chinese, when questioned as to the reason of their worshipping these idols, said, 'they were some of the gods of the country, and they thought it was well to worship them.'

"Humanly speaking, there is not much ground to hope that the Chinese will adopt the Christian religion; but God is all sufficient. The case of the Malays is, if possible, still more hopeless. They will readily discuss religious topics, but they appear to be shut up to their prejudices, and possess a sovereign contempt for all others."

N. Y. Rel. Chron.

British and Foreign Bible Society.—The Cash Account for this Year was as follows: Free Contributions from Auxiliary Societies, 36,681*l.* 19*s.* 10*d.*; Receipts for Bibles and Testaments, Reports and Monthly Extracts, 36,462*l.* 1*s.* 9*d.*; Legacies, 3,434*l.* 11*s.* 8*d*; Sundry other Sums, 6,230*l.* 9*s* 6*d.* Total Net Receipts, 82,768*l* 2*s.* 9*d.* Total Net Payments, 96,014*l.* 13*s.* 7*d.* The Issues from the Depository during the last year were 110,963 Bibles, and 175,439 Testaments; forming a total of 4,009,389 copies of the Scriptures issued in this country by the Society in twenty-two years.

BAPTIST HOME MISSIONARY SOCIETY.

Annual meeting at the City of London Tavern, June 20th, Joseph Hanson, Esq in the chair. The Report amounts in substance to this: that upwards of 100 laborious and useful Ministers of the Gospel have been assisted from the funds during the last year; that more than 50 applications from or on behalf of others equally urgent and deserving, have been returned or delayed entirely for want of funds; that notwithstanding these prudent and painful refusals, the Treasurer and other members of the Committee have advanced considerable sums to pay the salaries of Missionaries during the last six months, and besides the balance owing to them, nearly 400*l.* will be due to the agents at the end of the present quarter.

A small donation from this Society led to the reestablishment of a Home Missionary Society for Scotland, which now employs and supports fourteen Missionaries.

A Good Example.—We are happy to learn that a resolution has been entered into by the fraternity of Free Masons, in one of the internal counties of Massachusetts to exclude all intemperate persons from their lodges, and to discontinue the practice of introducing ardent spirits as a refreshment at their meetings. We hope that the example will be followed by the members of this numerous and respectable society in all parts of our country. *N. Y. Obs.*

REVIVALS.

The Christian Watchman contains a letter from the Rev. Mr. Leonard of *Sturbridge*, Mass. giving a detailed account of a revival in that town. He states, that it commenced in November last; that about one hundred persons are hopeful subjects of it; that 34 have united with the Baptist church, 23 with the Congregational under the care of Rev. Mr. Bond, and 10 to the churches in Southbridge; that most of the youthful subjects were, or had been, members of the Sabbath school; and that the revival has embraced within the circle of its blessings a large proportion of the first characters in the town. He also informs, that the revival extended to *Southbridge*, an adjoining town, though in a less powerful manner.

The same paper informs us, that the revival in *South Reading*, Mass. continues; where 33 have been immersed since the work commenced.

We learn, by a gentleman who lately passed through Troy, N. Y. that the revival in that place still continues. Twenty-eight persons were admitted to the Presbyterian church on the 1st sabbath in August.

A correspondent of the Christian Watchman relates, that in *Savannah*, Georgia, 70 coloured persons were added to one church in one day; and soon after 155 to another coloured church, in the same city, and on a single day. *Bost. Rec. & Tel.*

The amount of donations to the American Board of Commissioners for Foreign Missions from June 21 to July 20 inclusive, is $5,543, 66.

Shocking Barbarity.—A man was lately examined before a magistrate in Worcester, Mass. charged with a most aggravated assault and battery on the body of his wife. Every part of her body that had been examined by the physician, exhibited marks of his brutal treatment. Some of the blows had been inflicted by his foot, some by his fist, and some by a pair of tongs, which had been found broken. To complete the outrage, her hair was exhibited in braids, as it was torn out by the roots from her head. Her life is despaired of. This monster is now in prison, to answer to these charges, at the next term of the Supreme Judicial Court. He is addicted to intemperance.

From the Christian Magazine.

THE ANCIENT PREACHERS COMPARED WITH THE MODERN.

How would the popular feeling which requires the smooth, inoffensive sort of preaching, have endured the plain, direct address of Doddridge, of Luther, or of Paul? Did they temporize, and file down the strong language of scripture, lest they should offend their hearers, or be called harsh and uncharitable? The threatenings of the law, in their hands, were the lightnings of heaven, flashing conviction on the conscience, and striking through the soul—making their hearers dead to sin, that they may be made alive to righteousness. These threatenings, in the hands of too many of our popular ministers, these lightnings are tamed, and carried round the conscience in conductors, or exhibited in the harmless form of electrical experiment; if they touch any one, it is with such a gentle shock as produces but a momentary sensation.

But is there no danger of giving needless offence by the use of terrific language? Undoubtedly there is. But it is not the danger to which ministers in this age are exposed; nor are the consequences of this errour half so much to be deprecated, as are those of the opposite extremes. The surgeon who by the unskilful use of his instruments, gives needless pain in amputating a limb, deserves censure; but he who through fear of giving pain to his patient, neglects to use his knife or saw, till the gangrene has pervaded the whole system, deserves vastly more censure. I would not have a preacher, with cold unfeeling heart, deal out the terrors of the law, as if he were the minister of vengeance, to his hearers, for this is not his business; nor would I have him keep his people always under the sound of the thunders of Sinai; Paul did not so. But when he speaks on this subject, as he sometimes must if he is a faithful man, let him speak the plain, full language of the Bible; let him call things by their right names, and not strive with studied phrases to avoid offending his hearers by telling them plainly what God has said concerning them.

If he would have the sword of the Spirit do execution, let him not blunt its point by qualifying language, but aim it at the consciences of his hearers, with all the keenness which it has in the naked form which inspiration gives it.

Let me not be misunderstood. No minister should say unpleasant things to his hearers because they are unpleasant, but because they are true. The severity of manner sometimes assumed by those who preach the terrors of the Divine law, cannot be too carefully avoided, but in avoiding this, if we would be faithful ministers, let us not omit the alarming truths of the gospel, nor preach them in such a tame, half earnest manner, that they will awaken no emotion in our hearers.

The experience of eighteen hundred years has proved, that the doctrines of the gospel cannot be so dressed up as to be pleasant to the unrenewed heart, unless they are concealed by their dress. Their first object is to convince men of their guilt and danger; and this it is utterly impossible to do, without awakening painful emotions; as impossible as to amputate a diseased limb, without pain. Sinful affections, "close twisted with the fibres of the heart," must be torn out; sinful practices, long indulged, cut off by the sword of the Spirit; feelings of penitence and self-reproach must be awakened; and till this is done, the effect of the gospel on the heart of the sinner is not produced.

Now the reason why so many impenitent persons sit without one unpleasant emotion under the smooth preaching of the gospel, is that it is so presented, or rather covered, that it does not touch the conscience. The preacher is unto them as the very lovely song of one who hath a pleasant voice, and can play well on an instrument; they hear his words, and go away admiring his manner, without once dreaming that there is any thing for them to do or to suffer. Was it thus with the hearers of the Apostles, or with those of Tennant or Whitefield? Is it thus with those of many living preachers, in whose hands the word of God becomes quick and powerful? Inquire into the revivals in our churches, and you will find the plain, unaccommodating language of the Bible preached, and you will find many too complaining that it is harsh and severe. To change the heart, is in all cases the work of the Spirit; but it is as really accomplished by means, as any other work. These means are the impression of truth on the conscience; and this is ordinarily effected by the plain, pungent preaching of the doctrines of the cross. This is that sword of the Spirit, which is quick and powerful; and that soldier might as well expect success, who, in fighting the battles of his country, should keep his sword always sheathed, lest its sharp edge should give pain to its enemies, as that minister expect success, who, in fighting the battles of the Lord of Hosts, muffles up the sword of the Spirit in smooth and palliating language.

Learn daily more of Christ and more of thyself, else thy other studies will profit thee little.

From the Missionary Herald.

SANDWICH ISLANDS.

STATION AT LAHAINA—MAUI.

Kapiolani.—Kapiolani, the distinguished patroness of the mission at Kaavaroa, on Hawaii, has visited us.—During the month that she spent in Lahaina, she usually called on us twice a day. She said one Sabbath evening, with reference to public worship, "I love to go to the house of God, for then I forget all about this world. When among the chiefs, I hear so much said about money, and cloth, and land, and ships, and bargains, that it makes me sick, and I wish to go where I can hear about God, and Christ, and heaven. This cures all my sickness, and I never get tired of it."

When I questioned her about loving to go to the house of God, she said:—"When I hear preaching about Jesus Christ, my spirit does not stay in me, but it goes out to Jesus Christ; and when I hear about God my spirit goes to God; and when I hear about heaven, my spirit goes up to heaven. It goes, and then it comes back, and then it goes again, and thus it continue to do." When I questioned her a little more, she enquired with great earnestness, whether I did not think she had *two souls*. She said, "It seems to me, that I have one good soul, and one bad one. One says, God is very good; and it loves God, and prays to him, and loves Jesus Christ, and loves preaching, and loves to talk about good things. The other one says, it does no good to pray to God, and to go to meeting and keep the Sabbath."

We shall long remember the last evening that we enjoyed her society. She was expected soon to return to Hawaii, and I therefore invited her to take tea, and spend the evening with us. She came with Keamea mahi, who is also one of our best friends. Honoru and Pupahi joined the circle.—The evening was not spent in general conversation. Kapiolani was pleased with nothing that would not come home to the heart. Many enlightened Christians, after leaving a pious circle, would blush at their own coldness, could they but have seen how anxious this chief was, to spend her last evening in the best manner possible. At the close of the evening, we sung the translation of the hymn, "Wake Isles of the South," and then parted with prayer.

But a few years ago, there was scarcely a more degraded person on the island than Kapiolani.—She gave herself up to intemperance and every species of degradation; now she is in every respect perfectly moral. She always appears in a neat dress; has in many respects adopted the customs of refined society; and is, in her whole character, raised so far above the generality of the nation, that one can hardly avoid the belief, that she was educated among an enlightened people. How gladly would I present this chief to a circle of those, who say this people can never be civilized, and let them account for the difference between her former and her present character. There are other similar examples here, but I know of none so striking as this.

EAST INDIES.—BENGAL.

Extracts from the journal of the Rev. Samuel Trawin Missionary at Calcutta, taken from the appendix of the Seventh Annual Report of the Bengal Auxiliary Missionary Society, and given in the London Missionary Chronicle for June.

Rel. Chron.

Jan. 8th.—This morning we arrived at *Jungipore*, and preached to a large congregation on the bazar. After addressing them on the general judgment, and exhorting them to flee to Christ that they might escape the wrath to come, one of the crowd asked whether we had received four hands for worshipping Jesus Christ. We replied, four hands would be no benefit to us, but we had the hope of something infinitely better, even everlasting life in heaven. With such absurd and foolish questions are we sometimes accosted whilst preaching to the heathen; they seem to think, that were God to make monsters of us, like some of their *Debtas*, by giving us an additional number of hands, we should then carry about with us indubitable proofs of the truth of Christianity; and they often tell us, that were we to bear with us such divine credentials, they would not scruple to place implicit faith in our doctrine. Thus do the men of this generation, like the Jews of old, require a sign, and ask us to work miracles to establish the truths of the Gospel.

Saturday, Jan. 15th.—We again preached to the villagers of *Footbegadee*.

At noon preached a short Sermon in English, from the words, "God so loved the world," &c. After sermon baptized the family of Mr. Burnham. Four children, and a little Mahomedan girl, who has been entirely given to Mrs. B. by her only surviving parent, (a mother now unable to provide for her) composed this little circle. To these children we administered the rite of Christian baptism, and found it one of the most solemn and interesting services we have ever known. The parents, with whom we have had much conversation, seem duly sensible of their vast obligations to train up their off-

spring in the nurture and admonition of the Lord. They also felt like Christians for the spiritual and eternal welfare of the little Mahomedan stranger, who by an all wise and overruling providence has been recently incorporated with their family. Their desire of Christian baptism for this child, on the ground of bringing her up in the fear of the Lord, was cordially complied with; and she was accordingly admitted to the visible church of Christ. Trivial as this event may appear to many who think but little of the value of an immortal soul, and less of the means that are designed to save it from eternal death, it appeared of considerable importance to us. Here was a Mussulman's child taken from under the wing of the followers of the Impostor, and made a member of the Christian family. Instead of being brought up in all the errors and cruelties of Islamism, she will now be nurtured in our holy faith, and have opportunities afforded for her learning the meekness and gentleness of Christ. Instead of bowing to the shrine of the false prophet of Mecca, she will learn we trust to bow the knee to Jesus. Should these means, under God, be blessed to her conversion, not only the church militant, but the church triumphant will have gained a member, and there will be joy among the angels of God at this accession to the Redeemer's cause.

ANNUAL EXPENDITURES of *Benevolent Societies in England, as reported May, 1826.*

Irish Society of London	£544	7	1
Merchant Seamen's Bible Society	547	1	0
Language Institution	586	8	5
Wesleyan Missionary Society	1,000	0	0
British & For. Sea. Friend So. 1st Anniv.	70	0	0
Church Missionary Soc.	46,425	3	0
British and Foreign Bible Society	32,768	2	9
Prayer Book & Homily	2,251	15	6
London Association, (Moravian)	3,902	12	8
Jews Society	13,418	19	10
Hibernian Society	6,728	19	8
Port of London Seamen's Society	4,551	19	10
Sunday School Union	4,686	9	0
Naval and Military Bible Society	4,863	3	4
London Missionary Soc.	37,164	1	1
Religious Tract Society	12,637	5	0
British & Foreign School Society	1,481	7	10
Newfoundland School Society	1,672	7	1
Continental Society	2,683	17	7
African Institution	553	5	0
Gospel Propagation Society, (4 no receipts)	2,239	0	0
Slave Conversion Society	3,067	0	8
Spanish Translation Soc.	865	14	8
Total	£234,745	11	00

Which, reduced to our currency, would show the sum of very nearly ONE MILLION FIFTY THOUSAND DOLLARS appropriated to the purposes of Christianity. *[Philad.*

One million and a half annually, for the instruction and salvation of men. This is something truly in comparison with the works of former generations; but it is trifling, compared with *other* expenditures of the present period. It is only about four times as much, as the single State of Massachusetts expends annually in *military duty*, without a single cent of profit, or a single iota of advantage in any way. It is *less than a twentieth part* of the sum, which is every year wasted in the United States, by the consumption of *ardent spirits*—the effects of which are poverty, ignominy, death, and wretchedness eternal. The following estimate too, which has just now fallen under our notice, may be compared with the benevolent expenditures of Europe. We say of *Europe*; for it is principally in Great Britain, among all the countries of Europe, that efforts are made for the extension of the Protestant religion in the world. The estimate to which we allude is this:— *Rec. & Tel.*

"According to the calculation published in 1824 in the Mentz Gazette, the military force of Europe, then amounted to 2,500,000 men, including all, both of land and sea service. These cost their governments, annually, 2,000,000,000 francs, or 91,666,666*l* 13*s* 4*d* sterling, or about 450 millions of dollars, while the entire territorial revenue of Europe does not amount to more than 1,800,000,000 francs or 82,500,000*l*. About the eightieth part of the population of Europe is still under arms, and each inhabitant furnishes upwards of nine shillings sterling per year, for the support of this mass of armed men, whilst Europe is in profound peace."

From the Brighton (Eng.) Gazette.

SINGULAR FACT.

The following singular fact may be relied on, as being literally true:—A few years ago, a tradesman of this town, having been unfortunate in business, went to reside in London, where he endeavored to commence business again, but one of his creditors arrested him and threw him into the King's Bench prison. His wife was then left entirely destitute, with a family of young children, and another at the breast, and she was reduced to the greatest distress. After a time, however, she managed to hire a little shop and parlor, as those dark back holes in London are called, in one of the lowest streets in East Smithfield. Here she tried to set up an eating house, and sometimes she managed to get a joint of meat, of the most ordinary kind, and dress for sale. At other times she was unable to accomplish even this. It happened one day that an old man, a common beggar, came to her door, and solicited alms, and she gave him a crust of bread. A short time afterwards he came again, with the same request, and she relieved him, observing that she had but little to spare, but what she had he was welcome to. A third time the old man came, and again asked for charity, and as she was looking up the mouldy crusts, he said to her, "Mistress, it seems to me that you are more in want of assistance than myself."—"Indeed I am," replied the poor woman; "none knows my distress but myself. I have these poor children to support, and my husband is in goal."—"Then I will assist you, my poor woman," said the mendicant, and he pulled out a purse from beneath his old tattered garments, and gave it to her, telling her, at the same time, that he, notwithstanding his miserable appearance, had a great deal of money, and she might use what he had given her freely. "I am old," said he, "and my days must be short; promise me only this, that I shall not be left forlorn and desolate on my bed of death, and all I have I will leave to you," and the silent tear glistened in his eye, as his trembling lips added, "for I am alone in the world." In what terms of gratitude and thankfulness the poor woman expresesed her feelings, I shall leave the reader to imagine. It was a gleam of sunshine passing through the desolate mind. In a few days the shop was painted and cleaned, and a jolly piece of roast beef decorated the window. The old man lodged in the house, and every attention was paid to his comfort by the good woman. Her business increased, and she found herself getting into comfortable circumstances, and to add to her happiness, her husband was released from gaol, and conducted the business with spirit. One day the old man went out, and was seized with a fit in the street, at a distance from home. He was conveyed to a hospital by the bystanders in a state of insensibility. As soon as he recovered, he raved for his landlady, and with considerable difficulty he made some of the people in the hospital understand where she was to be found. She was sent for, and, on her arrival, the old mendicant addressed himself to her, and expressed his sense of the kindness she had shown him. "Get a pen and ink," said he, "for I will keep my promise, and all I have shall be yours." The woman applied to the people of the place for ink and paper, but they either had none, or refused to give it her, and she left the hospital for the purpose of obtaining it. During her absence, however, the old man expired, and she had nothing to show that she had any claim to his property: she lost the whole, which the trustees of the hospital claimed. But it is some satisfaction to know that in consequence of his former bounty, the people are doing extremely well, and are even becoming affluent.

EFFECTS OF THE BIBLE.

AN ANECDOTE.

I was travelling about four years ago in a remote district in Bengal, I came to the house of a gentleman belonging to Portugal. I found him reading the Scriptures in the Bengalee to seventy or eighty people, men, women and children of that country, who were all very attentive. This gentleman told me that he had been led to employ some of his leisure moments in this way; "And to-morrow," said he, "as you pass my farm, mention my name, and they will procure you a bed; and you will then see the effects of reading the Scripture." The next day I called at his estate, where I saw one hundred men, women and children, who had all become converts to Christianity within three or four years. I inquired how they found themselves: they appeared delighted, and thought it a happy thing for them that Europeans had translated the Scriptures, that they might read in their own tongue the wonderful works of God. I had some intercourse, also, with an official person in that district, and I mention it because some persons tell you that nothing is done by the Missionaries; I asked the Magistrate what was the conduct of these Christians; and he said, "There is something in them that does excite astonishment; the inhabitants of this district are particularly known as being so litigious and troublesome that they have scarcely any matter but what they bring into courts of justice; but during three or four years, not one of these people has brought a cause against any one, or any one against them." I mention this to show that Christianity will produce, in all countries, peace and happiness to those who know the truth as it is in Jesus.

Lieut. Col. Phipps.

CHRISTIAN LIBERALITY.

The receipts of twenty three Societies located in London for the diffusion of Christian knowledge, are stated to be for the year ending in May, £234,745 11s. 0*d.* or nearly *one million, fifty thousand dollars*, lent to the Lord. If much evil exists in England, none will deny the presence of much good also. In christian liberality she is pre eminent

Philadelphian.

POETRY.

FROM THE CONNECTICUT COURANT.

THE OLD MAN.

"When I was a little child, (said a good man) my mother used to bid me kneel beside her and place her hand upon my head, while she prayed. Ere I was old enough to know her worth, she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and as it were drawn back by a soft hand upon my head.—When a young man, I travelled in foreign lands and was exposed to many temptations. But when I would have yielded, that *same hand was upon my head.* I was saved. I seemed to feel its pressure as in the days of my happy infancy, and sometimes there came with it a voice in my heart, a voice that must be obeyed—Oh! do not this wickedness, my son, nor sin against thy God.'" H.

Why gaze ye on my hoary hair,
Ye children, young and gay?
Your locks, beneath the blast of care,
Will bleach as white as they.

I had a mother once, like you,
Who o'er my pillow hung,
Kiss'd from my cheek the briny dew,
And taught my faltering tongue.

She when the nightly couch was spread,
Would bow my infant knee,
And place her hand upon my head,
And kneeling, pray for me.

But then, there came a fearful day,—
I sought my mother's bed,
Till harsh hands bore me thence away,
And told me she was dead.

I pluck'd a fair white rose, and stole
To lay it by her side,
And thought strange sleep enchain'd her soul,
For no fond voice replied.

That eve, I knelt me down in wo,
And said a lonely prayer.
Yet, still my temples seem'd to glow
As if that hand were there.

Years fled—and left me childhood's joy,
Gay sports and pastimes dear,
I rose a wild and wayward boy,
Who scorn'd the curb of fear,

Fierce passions shook me like a reed,
Yet, ere at night I slept,
That soft hand made by bosom bleed,
And down I fell and wept.

Youth came—the props of virtue reel'd;
But oft at day's decline,
A marble touch my brow congeal'd—
Blest mother!—was it thine!—

In foreign lands I travell'd wide,
My pulse was bounding high,
Vice spread her meshes at my side,
And pleasure lur'd my eye;—

Yet still that hand, so soft and cold,
Maintain'd its mystic sway,
As when amid my curls of gold
With gentle force it lay.

And with it breath'd a voice of care,
As from the lowly sod,
"My son—my only son—beware!
Nor sin against thy God."

Ye think, perchance, that age hath stole
My kindly warmth away,
And dimm'd the tablet of the soul;
Yet when with lordly sway,

The brow the plumed helm display'd
That guides the warrior throng;
Or beauty's thrilling fingers stray'd
These manly locks among,

That hallow'd touch was ne'er forgot!
And now though time hath set
His frosty seal upon my lot,
These temples feel it yet.

And if I e'er in heaven appear,
A mother's holy prayer,
A mother's hand, and gentle tear,
That pointed to a Saviour dear,
Have led the wanderer there.

From the Philadelphian.

SOLDIERS OF THE REVOLUTION.

Much has been written on the subject of the neglect experienced by the surviving soldiers of the revolutionary struggle; and much more has been felt of sympathy for their distress, and astonishment at the apathy of those whose duty it is to relieve them, than has been written. To the leaders in that conflict, their countrymen have awarded due honours. The triumphal arch has risen—the treasury has yielded of its substance—panegyrics have been pronounced, and the mausoleum has lifted its head towards heaven in commemoration of their deeds. This is all proper—it *should* be thus. The United States of America are under obligations too vast, to the valour and virtues and talents of her deliverers, next to the arm of the Almighty, to suffer for a moment the stigma of that ingratitude which is supposed to belong to republics. But in the face of all this splendid display of veneration and respect for the champions of our freedom, yea, while the knell of the pageant for the Great Dead yet sounds in our ears, and their Eulogy yet lingers in our hearts, we are compelled to say that our nation is still ungrateful—callous and cold to the need of the time stricken soldier of independence. We are aware that this subject is trite, and moreover that it is not always pleasant to be reminded, whether individually, or collectively, of remissness in duty; but it is not the less important to those whose cause we vindicate, nor is the injustice of that procrastinating spirit under which they suffer, at all lessened by the frequency of the complaint. It is extremely difficult to account for the reluctance which has been witnessed to secure a suitable provision for the men who have so well deserved of their country. We venture to assert that no citizen of these States, worthy the name of freeman, can hesitate to admit that these aged warriors have strong claims upon their country for protection, and are well entitled to every comfort which an old age of poverty can require. No cause can be assigned for any neglect of those claims. We are bound by all the obligations of right to listen to their affecting appeal, and cheerfully and immediately obey. *Immediately*—for each passing day thins their feeble ranks—our journals reiterate the intelligence of the departure of another and yet another hoary veteran in a paragraph, whose brief solitariness is an epitome of their hard fate But, as if it were not enough that one after another of these hapless men should descend to the grave in their grief, instances have occured where persecution has lent itself to harrass their miserable existence, and probably to shorten its date.—What shall be said by posterity, when it is told in their ears that some of these have breathed out their broken spirits within the walls of a jail—for a trifling debt—which a small part of the money spent in furnishing out one fourth of July entertainment, could have liquidated! The following paragraph taken from an eastern paper, speaks volumes on the subject, and ought to be circulated to every extremity of the Republic.

"*Died in Haverhill, N. H. jail, where he was confined for a debt of twelve dollars.* July 13th, Mr. Noah Buzzell, aged 70, of Alexandria; a Soldier of the Revolution!"

REVENGE.

The principles involved in the practice of duelling, are clearly developed in the account we have seen of a recent affair at New Orleans. The parties exchanged pistol shots without effect, and resorted to the small sword according to previous agreement, by which one of them was slain. He was a young man, who had undertaken to revenge some affront offered to his father. An address was pronounced over his grave, in which the orator "alluded to the bravery and filial piety of the youth," and justified and applauded his conduct in going to the field of blood. The address concluded by the following most outrageous anathema upon the murderer:—

"For us, gentlemen, who sigh over this grave in which the remains of our young friend repose, let us all swear, in parting with him, to burthen forever his murderer, with the weight of our contempt, to exclude him forever from the bosom of our society, and to abandon him without pity to the torments of remorse—I swear it!"

To this revengeful and impious appeal, the friends of the deceased, and almost the whole audience responded, "We swear it!" O how unlike the spirit of the Gospel

The above mentioned Murder, shows the folly of resorting to a *duel* to settle differences. Two men quarrel—both insist that they are right—they resort to pistols to decide the question—the injured man is killed—the aggressor escapes unhurt! Is such a tribunal a *just* or *safe* one? If not—what madness it is to continue the practice, attended by such dreadful consequences. *Rec. & Tel.*

From the Richmond Family Visitor.

IMPEDIMENTS OF SPEECH.—The public attention has been lately much excited by the proposals of Mrs. Leigh of New-York, for curing impediments of speech. Both the interested and the uninterested have paid particular attention to her advertisement, and to the paragraphs on the subject which have appeared in the newspapers; stammering having been heretofore considered an incurable defect.

As is usually the case, when something new and seemingly almost miraculous, is made known, the public (so far as my knowledge extends) has been rather backward in believing that such a discovery has really been made. Many, I know, are anxious to satisfy their minds respecting it. I therefore feel it my duty, having been a pupil of Mrs. Leigh's myself, to make the following statement: I was from my infancy so much afflicted with stammering, that I had but little enjoyment in social intercourse with my fellow-creatures, and attended with much difficulty, to business requiring the exercise of speech. Having satisfied myself with regard to Mrs L.'s pretensions, and the benefits to be derived from her system, I determined to visit her institution. I was under her tuition three weeks; and now find myself able to speak with ease and without stammering. I have yet a slight hesitation at times, which I believe I shall soon overcome. I am fully persuaded that one cured on Mrs. Leigh's system, cannot, if careful, relapse into his former habit.

A FRIEND TO STAMMERING.

TERMS OF THE WESTERN LUMINARY.

THE WESTERN LUMINARY is published every Wednesday, at TWO DOLLARS per annum, in specie, if paid within the first six months—TWO DOLLARS AND FIFTY CENTS, if paid within the last six months—or THREE DOLLARS, if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent on all monies collected, together with one copy gratis to those who procure ten subscribers.

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